



88055602

**PHILOSOPHY  
HIGHER LEVEL  
PAPER 2**

Wednesday 16 November 2005 (morning)

2 hours

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**INSTRUCTIONS TO CANDIDATES**

- Do not open this examination paper until instructed to do so.
- Answer two questions, each on a different prescribed text.

In answering questions, candidates are expected to:

- present an argument in an organized way
- use clear, precise and appropriate language, demonstrating that they understand the author’s specific terminology
- show an understanding of the specific demands of the question
- give detailed references to the ideas and arguments presented in the text
- provide relevant supportive material and examples where appropriate
- analyse the supporting material
- state a clear, personal response to the position expressed by the author.

Answer **two** questions, each on a different prescribed text.

**1. Lao Tzu: *Tao Te Ching***

Explain and critically assess the assertion that there is an ultimate reality, “formless yet complete, that existed before heaven and earth, without sound, without substance”.

**2. Confucius: *The Analects***

Discuss and evaluate the following statement: “Philosophers who are interested in morals can be generally divided into two kinds, those who are interested in moral character and those who are interested in moral acts. Confucius (in *The Analects*) certainly has more to say about moral character than moral acts”.

**3. Plato: *The Republic***

Explain and discuss the differences that Plato draws between ‘knowledge’ and ‘belief’.

**4. Aristotle: *The Nicomachean Ethics***

Discuss and evaluate Aristotle’s claim that “... virtuous acts are not done in a just or temperate way merely because they have a certain quality, but only if the agent acts in a certain state”.

**5. Aquinas: *Summa Theologiae***

Critically analyse Aquinas’s view of the soul.

**6. Descartes: *Meditations***

To what extent is God a necessary assumption for Descartes to assert the possibility of knowledge?

**7. Locke: *Second Treatise on Government***

Critically evaluate the advantages **and** disadvantages for Locke in humans assuming life in civil society.

8. **Hume: *An Enquiry Concerning Human Understanding***  
Critically evaluate Hume’s proposal that the foundation of our knowledge is experience.
  
9. **Rousseau: *Discourse on the Origin of Inequality and Social Contract***  
Evaluate Rousseau’s view of social contract.
  
10. **Kant: *Groundwork of the Metaphysic of Morals***  
Explain and evaluate Kant’s position that moral principles must have their origin and foundation *a priori* in pure reason.
  
11. **Nietzsche: *The Genealogy of Morals***  
In the context of Nietzsche’s notion of the debtor-creditor relationship, explain how the moralisation of debt into guilt and sin is achieved by appealing to some imagined corruption of human nature.
  
12. **Mill: *Essay on Liberty***  
Explain and discuss the boundaries that Mill draws between the individual and society.
  
13. **Freud: *Civilisation and its Discontents and Outline of Psychoanalysis***  
Discuss the philosophical problems that arise when assessing Freud’s concept of the mind.
  
14. **Buber: *I and Thou***  
“For what does one know of You? Only everything. For one no longer knows particulars.” Critically assess Buber’s conception of the I-Thou relation as a description of possible experience in the world.
  
15. **Ortega y Gasset: *History as a System***  
Explain and critically assess Ortega y Gasset’s statement: “Man is impossible without imagination, without the capacity to invent for himself a conception of life, to ideate the character he is going to be. Whether he be original or a plagiarist, man is the novelist of himself”.
  
16. **Wittgenstein: *The Blue and Brown Books***  
“The man who is philosophically puzzled sees a law in the way a word is used, and, trying to apply this law consistently, comes up against ... paradoxical results.” Discuss this claim in the context of Wittgenstein’s view of language.
  
17. **Arendt: *The Human Condition***  
Explain and discuss Arendt’s claim: “Action ... corresponds to the human condition of plurality, to the fact that men, not Man, live on earth and inhabit the world [...] this plurality is specifically the condition ... of all political life”.

- 18. Simone de Beauvoir: *The Ethics of Ambiguity***  
“Man is free; but he finds his law in his very freedom.” To what extent does this statement illustrate de Beauvoir’s source of morality?
  - 19. Rawls: *A Theory of Justice***  
Explain and discuss Rawls’s argument that general principles of justice are the most justifiable.
  - 20. Feyerabend: *Farewell to Reason***  
Critically evaluate Feyerabend’s claim that tensions about values can be resolved by way of power, a theoretical approach, or an open exchange between groups.
  - 21. Foucault: *The History of Sexuality***  
Explain and critically assess Foucault’s idea of analysing knowledge regarding sex in terms of power.
  - 22. Putnam: *Reason, Truth and History***  
Evaluate Putnam’s argument concerning the possibility that we are ‘brains in a vat’.
  - 23. Taylor: *The Ethics of Authenticity***  
Analyse and critically discuss Charles Taylor’s argument that the institutions of a technological society do not impose on us an ever-deepening hegemony of instrumental reason, but that left to themselves they have a tendency to push us in that direction.
  - 24. Nussbaum: *Poetic Justice***  
Explain and critically evaluate Nussbaum’s assessment of the utilitarian rational-choice models that are in use in present day economics.
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